GOD'S REVELATION TO MAN.

HOW SOME PREACHERS EXPLAIN IT. DR. KING ON " MAN'S CONSCIOUSNESS OF GOD."

DR. KING ON "MAN'S CONSCIOUSNESS OF GOD,"
The Rev. Dr. James M. King, of the Park Avenue Methodist Episcopal Church, preached yesterday morning on
"Man's Consciousness of God," saying in substance:
"Take man as man in his history, and with unerring regularity moral causes produce their designed effects. The balance of justice may swing slowly, but it will weigh correctly. The hope of the unjust in the long run is belied, and the desire of the just blossoms into beauty in due season. God reveals himself to what man is. Man's life, whether he will or no, is consciousness of God. To assert that men'differ in spiritual character is to assert that God appears to them differently. An honest life differs from a ars to them differently. An honest life differs from a ish life; a merciful life differs from a miserly life; a life differs from an unclean life. A kind heart canhave an unkind experience of God, for inspiration de-res. With the merciful thou will show thyself merci-; with an upright man thou will show thyself upright;

with the pure thou wilt show thyself pure."

"It is assumed by some that there are men who actually lead wicked lives and suffer no remorse; and thus argue from this that if there is no future retribution then there is no harm in what is called wickedness. But all the remorse in this world is not written on the human face. Tortured features are often masked by a smile, and dissipation is frequently only the refuge of a remoreeful conscience goad. men to fly from themselves.

But in estimating the difference between lives in their relationship to God there is something besides freedom from remorse to be considered. There is a positive side to the question. The reward of being good is in the fact. A stupid and uncultivated man will walk in the midst of halls rich in with glories of art and experience neither continuated life all tread in the same steps and be con-clous of the possession of wealth. I have seen in this city a poor and plainly clad girl, from a home where to secure the necessities of life cost a constant struggle, standing in the midst of a private picture gallery, the property of a man of fabulous wealth, and she appropristed and carried away with her more in actual value than the proprietor retained. Was it no loss to this man that d not possess what he had paid for in money !

weighing good and bad men, or cultivated and men, it is not the question of suffering alone that stupid men, it is not the question of suffering alone that must be thrown into the scales, but incapacity for enjoyment. Here is a miserly man, who has got into the church and holds one of the chief pews, and they often do, looking upon the church as a sort of stock (not unitad) insurance company; he pays his pew rent and his other debt, and prays and partakes of the sacrament, but is narrow in his beneficence; still what conscience he has does not trouble him with remorse. Across the aisle from this man sits another, conscientious, kindly, generous-hearted, considering himself not the owner but the steward of the Lord's money; moving among men like the fragrant flower with a waving censer. Which pew is the seat and source of personal happiness! Here is a man in whom sensual impurity has dominion over the spiritual; passion and appetite at war with reason. And here is another in love with purity and goodness as illustrated in the courage of man, in the gentleness of woman, and in the trustfulness of childhood. Do not these men live in different clines! So it is that whit call human iving is consciousness of God, different lives have different septeiences of Him. 'As a man thinketh in his heart so is he.' The eternal God shall be, and is, to every human heart what every human heart in. Men differ in their flowights of God and thus determine His character toward them. Although they may ascept the same formulated erced, they have Gods many and Lords many.

himan heart whatevery numan heart is. Men differ in heir thoughts of God and thus determine His character oward them. Although they may accept the same consultated creed, they have Gods many and Lords many. The reason why many good creeds have proved powerless for good is that the fife of the professor has not illustrated and inearnated the creed.

"Man shows what God is to him by what he is to man to man apprehends God as a God of love who hates his ellow-man. No man can believe in God as a God of mercy who is unmerciral to man. If a man is arbitrary, to is the God of his conception and experience, and if he scriptoural doctrine of the possibility of the loss of the coul. The soul not found is lost already. The punishment is beginn when man's conception of God is of a being either to be teared or hated. The soul is found and to reward begun when it has learned to love righteous-less and purity and truth. The spirit exercisting floite dity and kindness and love will always find these attributes of the infinite God the open gateway to heaven here. Little need be said of the heaven beyond, or a soul that has such conceptions of God, when the log of clay and care falls off, will go to heaven by the aw of gravitation."

The Rev. Dr. Edmund Guilbert, in the Church of the loly Spirit, at Madison-ave, and Sixty-sixth-st., prefaced his sermon with a few words on the changes made in the prayer book by the Cheago Convention. He said: "The prayer book as we had it, was too cast-tron; for instance, it compelled the minister to say 'Dearly beloved brethren' when only one sister was at the service. The Apos-tle's Creed has been made to conform to that of the Euglish prayer book by inserting the word 'again' in the clause, 'The third day he rose from the dead.' The changes made have given pliancy to the prayer book and liberty to us who are to use it."

,"The Clerical Cailing." Upon this the me he noted first that the minister was not a lecturer, as now that term is popularly taken. Neither is he an essayist, nor is he the larly taken. Neither is he an essayist, nor is he the
sentative of himself alone; that is, he is not to
chany of his own ideas of what ought to be accordolis way of thinking, but to be a true representative
e Lord Jesus Christ and faithfully set forth the gosi try never to forget this fact, and this is why we
take up doctrines and dogmas hard to be underiduring the year. We must do this if we would be
ful. When we speak of this world as a dreary wilces, full of sorrow and sadness, then we speak plain
gs and things easy to be understood. When we
k of sorrow and tears and pain no one disagrees,
mee the yery evidences each one has in timself. But

they do not cloud over his understanding of the subject, they will yours.

Now, a word about how a minister should be received. The pews have a right to ask that we give you all the Scripture, but at the same time to demand that we give you only Scripture teaching. Adding to the Scripture is a frequent, great, and often an unconscious sin. You are not to criticise the speaker. You, not one of you, if you listened in a right frame of spirit, ever heard a sermon that did not have some grain of truth in it, that did not do you good. You do not stop to examine the handwriting of a telegraphic dispatch, or to criticise the envelope; no, you are easer to hear the message. So hear the message of God through his servants.

WILL THE HEATHEN BE SAVED! At St. Mark's Church yesterday Dr. Rylance said in

part:
"Pagan poets and philosophers were constantly looking back to a golden age that had passed. The Hebrew prophets looked forward. All through the Old Testament

we find promises of the better day to come and a king who should rule in righteousness. This desire was kept alive by religious leaders and symbolic rites. The Hebrews had the light of God upon them, and the nations around were not so favored, yet they had Nature and conscience, and some noble instances of virtue are found.
The stern theology of John Calvin consigned all heathen people to eternal damnation, but some of his theological people to etermal dammation, but some of his theological children have ventured to hint to the world that this wholesale condemnation of myriads of men bocause they were born in one place and not in another is monstrous.

But this new theology, as it is called, is condemned by our theological pharisees and seribes as treasonable to the life and truth of Christ's Gospel. Let us hope that the scribes are wrong, as they have often been. Let us dare to hope there is more mercy in God than in them. It would be a bitter part of the world's history should you refuse to admit the moral ability in pagan philosophers and sophists. Among them we meet plety, self-denial, and charity that would put to shame a good deal of our Christian virtue. Surely in the minds and hearts of such men the spirit of God was at work. All truth and goodness are from the same source. In all forms of worship, wherever, Jew of Gentile, we find four great religious instincts: sacrifices, priesthood, holy places and great seasons. We come upon sacrifice in all ages, among savages and people of high retinement, wherever we meet it it is expressive of the most solemn fears and hopes. In the presthood men of high sanctity have been called as interecessors. Plety has sought obscure piaces for worship. Times have been set apart for religious worship. They have done this that they might have acceptance with God. These four have had place among all great religious institutions.

"At first forms, of nature were defined, and then pleus men; but the puilosophers scoffed at this and the common people became inhiferent, so the time had come for Christ to shine forth. Other people had not the same expectation as the Jews, but the world was longing for some teacher of infallible truth. The theology is narrow and termel which denies to thelp pagan eternal life, but the Heavenly Father is no arbitrary respecter of persons, but he that fears and works righteousness is accepted. When the worshipper knew no better limite Mercy had pity on his lack of knowledge. I da children have ventured to hint to the world that this

The Sunday evening lecture in St. Paul's Church, at Pirty-minth-st. and Ninth-ave., was given by the Rev. Walter Elliott on "Man: Creature of God and Child of

God," and in part he said : We are sons of Goal not by nature, but by adoption in "We are sons of Gai not by nature, but by adoption in Christ. He is head of the race in order that one by one and by methods he has instituted and left after illin we may be made His brethren, being adopted into a share of that senship of which He has the divine fulness. Yet the foot adoption in this case is an instance of an inadequacy of human speech to express divine things; it is of little sort and an arbitrarily chosen alrebrate sign would be in signifying this mysterious union of God and man, for when we are made children of God we are raised high For when we are made children of God we are raised high above nature and are penetrated with the attributes of the Deity. And although we are thus assimilated to the divinity in Christ by means far above the natural, and our sonship is sitogether supernatural, yet it is ours, and is a real sonship. Just as the cultivated and nestul fruit of the grafted tree is really the fruit of the wild stock as well as of the graft, for there is but one tree there, so is the divine sonship really ours and we are really children of God after the mediatorship of Christ has grafted the divine attributes upon our wild nature. He can and does communicate this divinity to us, breathing into us hie spirit and maxing us partake of the divine nature, endowing us with knowledge and love and life humanars, endowing us with knowledge and love on his interest and maxing a partake of the divine humanars, endowing us with knowledge and love on his property.

the fruits of union with God in Christ; the attributes of Christian southip are superhuman.
The course of lectures will be cleby the Rev. Clarence E. Woodman

DR. FULTON ATTACKS ROMANISM.

SAVAGE SERMON PROMPTED BY EX-JUDGE AT K R'S PUNERAL AND DR. M'GLYNN'S CARE. The Rev. Dr. Fulton preached yesterday morning in the Centennial Baptist Church, Brooklyn, on "The Cathedral Door Shut." The sermon was a review chiefly of Archbishop Corrigan's recent refusal to allow ex-Judge Alker's funeral to take place at the Cathedral, touching also incidentally on the silencing of the Rev Father McGlynn. Dr. Fulton said in part:

Pope, the Anti-Christ, and his subordinate demons are the real red cardinals.

How must be Man of Sin laugh to see the littery of the new spapers that treat Romainism as a form of Christianity and of the Christians who go no further than to claim the right to keep the flows of Refinge as unsectarian limit intentifications in makes two-thirts of all our criminals, and has no business to enter our penal institutions or piaces for instruction of the young. We must light it as an error and defusion, make no hestitately left that an error and defusion, make no hestitately left the truth about it in the press and in the purpit. Leave, tell the truth about it in the press and in the purpit. Leave, the truth about it in the press and in the purpit of the rearried woman, the harder of his with the life of the rearried woman, the harder of flabyion. It must step, it must step some call of the stand of the stand. At the end of the sermon a number of copies of Dr. Fel-

At the end of the sermon a number of copies of Dr. Fel-ton's great work. "Is Romanism Good Enough for the Romanists?" were offered at reduced rates.

RED MEN IN PLIMOUTH CHURCH.

THEY HEAR MR. BE+CH+R'S SERMON-HE DEFENDE

WIT IN THE PULPIT.

A score of Indians from "Buffalo Bill's "Wild West, i their native costumes and with waving plumes, were seen in the pews of Plymouth Church yesterday morning, and the savages behaved as decorously as the other members of the congregation. They listened attentively to the sermon of Mr. Beecher, and the majority of the people in the church did not know of their presence, until Mr. Beecher referred to the "sons of the forest" who were present. In the midst of the sermon some street urchius were heard giving imitation war-whoops outside the

ers. Mr. Beecher invited them to the platform, where they made a strange appearance, with their painted faces, parti-colored blankets, and feathers in their braided locks. There were Sioux, Pawnees, Cheyennes and Arapahoes among them. Long Wolf

cheyennes and Arapahoes among them. Long Wolf was introduced by Mr. Beecher as a "medicine man," or Indian preacher.

Mr. Beecher said: "These are some of the men of whom it has been said, 'The only good Indian is a dead Indian.' some of them have heads of which you might be proud. They are from a dozen different tribes, some of which we have been at war with. I am free to confess that I had rather meet them here than in some other places."

At this the saturnine countenances of the Indians who understood him were relaxed in smiles. After shaking hands with Mr. Beecher and saying "Good-bye." they nied out at the rear entrance of the church and returned to this city. Their visit to the church was made in response to an invitation of Mr. Beecher when he went to see the performance of the Wild West.

The water emrine of the organ in Plymouth Church was out of order posterday, and the music was led by a small instrument. The sermon was on the law of growth, and Mr. Beecher said:

No man has a right to die with his faculties in the state in which they were when he reached manhood. The law of growth is not a permission; it is a duty, i repudiate the archaic notion of the worship of God. I would a great deal rather see you smile than sleep. But public worship should not be made a matter of amusement Still, wit and humor, which have their place in the whole play of a man's nature, are not to be rebucked in the worship of God. The Hebrews had royal rejuding at their relatious feasts. Attempts at wit are worse than useless, but let true wit shine out in the pulpit as elsewhere. Every man who has not humor in his conscience, I suspect, has worse company.

company.
In our day education is fairly atmospheric. The news
papers fill the air like snow-dakes every morning. A man
must be wise in stupidity to evade the knowledge that

mean for a man to be ignorant as to-day. There was never a time when it was worth so much to a man to live as now; never a time when society touched him on so many sides. All men are bound to develop themselves, but some become cultured and cultured and cultured and cultured and cultured and the devil gets them. Half the talk about culture is the very quintessence of selfashness, and it is dammable selfashness also.

Flymouth Church has a large organization for diffusing knowledge, but we are nearly at a stamistill because we can't get educated men and women who are in the church to ge down to teach the children in our mission schools. There is a vast amount of educated sensibility here which is rotting in selfashness. One would think that those whose hearts have been touched with divine feeling would crowd the doors of our mission schools to teach. Look at these sons of the forest who are with us to-day to see something of the truth, I would rather take their chance than that of some who sin against light and live in the full effulgence of illumination.

The services were largely attended. was prettilly descrated. Over the pulpit was suspended a dove, and in floral panels were inscribed dates long as we have religion and task about it we must compute the mysteries. Man is a great mystery, but God is minitely greater—and a union of the two, who can stand! The chariatan, smatterer and the preteuder so he can explain them all, but his explanations, it is not one of which it is not proposed on the scale of the subject, will yours.

"I would about how a minister should be received, ewe have a right to ask that we give you all the ure, but at the same time to demand that we give you all the ure, but at the same time to demand that we give you have some time to demand that we give you do not stop to examine the handwritted to have some grain of truth in it, that did not good. You do not stop to examine the handwritted are easer to hear the measure.

**NOTE DOTATION OF THE PRINT OF was prettily decorated. Over the pulpit was suspended a dove, and in floral panels were inscribed dates indicating the growth of the church. The key. Haisey Moore, the pastor, gave an account of the church's

The third Missionary Conference of the medical students of this city was held in the rooms of the Young Men's of this city was beld in the rooms of the Young Men's christian Association yesterday. The ample front parior of the building was filled by the young doctors at the afternoon session and Elbert B. Mouroe presided, giving an interesting account of his visits to missionary stations during his recent trip around the world. The speakers of the afternoon were F. K. Sannders, of Jaffina College, Ceylon, and the Key. Dr. Happer, the vice-president of the medical Missionary Society at Canton. One feature of the meeting was the "Quiz," which was conducted by L. D. Wishard, the college servetary of the Young Men's Christian Associations of America.

Mr. Wishard also presided over the evening session, which was held in the large ball. The speakers were Kotaro M. shino Mura, professor-elect of chemistry in the Missionary College of Tokio, and now at the Worcester Technical Institute, and John N. Forman, and K. F. Wilder, Princeton students, who are making a tour of the American colleges in the interest of foreign missions between energing upon their work in foreign lands. The programme was varied with music by the Medical Students' Maie Quartet, and professors from the different medical colleges took part in the conference.

CARDINAL GIBBONS ON TEMPERANCE.

Baltimore, Dec. 12 (*pecial).—Cardinal Gibbons, in writing the preface of a little book for the guidance of a temperance confraternity just or_anized, expresses his views on prohibition legislation as a remedy for intem-perance. He says: "We approve of the confraternity, perance. He says: "We approve of the confraternity, as it carries out the recommendation of the prelates of the last Plenary council of Saitimore entreating pastors in charge of parishes to establish temperance societies based on religiou. There are three modes ordinarily proposed by advocates for the repression of intemperance. The first mode is ov civil legislation; but this pian does not afford an adequate remedy, as experience abundantly demonstrates. Men can never be coerced or legislated in morality. The second is by appeal to popular enthusiasm and emotional religion. But this system is equally inefficient, whatever may be the good intention and zeal of its advocates, for as soon as the excitement subsides the disease resumes its sway and moral distempers are too deep-rootes to be evaluated by an enthusiastic harangue or by an appeal to the feelings. The third and only effectual method, in our judgment, by which intemperance can be repressed is by religious and moral influences, which not only appeal to the intellect and the heart, but which impart grace to effect what unadded nature is unable of itself to accomplish."

COURT CALENDARS FOR TO-DAY.

COURT CALENDARS FOR TO-DAY.

SUPREME COURT-SPECIAL TREM-PART L.-Before Van
Brunt, J.-Nos. 24, 927, 405, 1049, 887, 732, 707, 896, 936,
808, 750, 1051.

SL PARMS COURT-SPECIAL TREM-PART II.—Before Beach,
J.-Nos. 908, 852, 973, 874, 828, 975, 719, 854, 992, 993, 994,
833, 60, 739, 945, 562, 930, 1006, 1007, 1008, 1009, 914, 926,
804, 1088, 1041, 1050.
8191888 COURT-CRCUIT-PART II.—Before Donobue, J.—
808, 2069, 2069, 2718, 2717, 2880, 2694, 2695, 2696,
2607, 2608, 2609, 2718, 2717, 2880, 2679, 2784, 2825, 2640,
2651, 3353, 2640, 2597, 2820, 2728, 2847, 2856, 2778, 2778,
2768, 2789, 703, 704, 3688, 3359, 3360, 3361, 3363, 3363, 3364,
2668, 2788, 2789, 703, 704, 3688, 3359, 3360, 3361, 3363,

3144, 2788, 2789, 703, 704, 3568, 3359, 3360, 3361, 3363, 3365

**BUPREME COURT—CIRCUIT—PART II.—Before Andrews, J.—
Nos. 3502, 1553, 1134, 1992, 2197, 1651, 1141, 1938, 3242,
2032, 2563, 3256, 1618, 3249, 3255, 3241, 3301, 3275, 3279,
3311, 1555, 3276, 4230, 4331, 3216.
**SUPREME COURT—SERRERAL TERM—Before Bedgwick, C. J.,
Pressman and Ingratian, J.J.—Appenis from judgment—Nos.
30, 36, 38, 40, 44, 24, 44, 45, 44, 47, 48, 49, 60, 51, 52, 53, Appenis from orders—Nos. 1, 2, 3,
-UPERIOR COURT—SPRGIAL TERM—Before Truat, J.—Nos.
15, 524, 529, 449, 535.
**SUPERIOR COURT—THIAL TERM—PART 1.—Before O'Gorman
J.—Nos. 1256, 1008, 1257, 1289, 520, 1038, 517, 1403, 882, 1445, 1343, 463, 1153, 1293, 1436, 1002, 1178, 1408, 640, 728, 3265.
**COMMON PLRAS—SPECIAL TERM—Before Van Hoesen, J.—
Nos. 5, 8.

Nos. J. S.
COMMON PLEAS EQUITY TERM Before Bookstaver, J.—
Nos. 2, 0, 2, 15, 26, 27.
COMMON PLEAS TRIAL TERM—PART 1.—Before Allen, J.—
COMMON PLEAS TRIAL TRIAL TERM—PART 1.—Before Allen, J.—
COMMON PLEAS TRIAL TRIAL TRIAL TERM—PART 1.—Before Allen, J.—
COMMON PLEAS TRIAL TR COMMON PLEAS—EQUITT TERM—Before Bookstaver, J.—
NOS. 2, 0, 9, 10, 26, 27.

COMMON PLEAS—TERAL TERM—PART 1.—Before Allen, J.—
NOS. 1617, 1706, 438, 1716, 779, 1983, 1892, 1921, 783, 1676,
748, 1686, 1488, 919, 996.

COURT OF OTER AND TRANSER—Before Brady, J. Asst.
Dist. Attor. Fitzgerald.—No day calendar.
COURT OF GENERAL SESSIONS—PART 1.—Before Judge Gilderaleeve and Assistant District Attorney Bestford.—Nos. 1,
2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16. Picadings—Nos.
17, 18, 18, 20, 21, 22; 23.

COURT OF GENERAL SESSIONS—PART II.—Before Recorder
Smyth and District Attorney Martine—No day calendar.
Part I. November term continued. Recorder Smyth and
District Attorney Martine, Nos. 1.

TRUE FRIENDS OF THE POOR CHARACTER THE PARENT OF COMFORT. DE. JUDSON'S PAITH IN THE SAVIOUR'S TRACHING

—DOWNTOWN CHURCHES.

The Rev. Dr. Edward Judson, of the Berean Baptist Church, Bedford and Downing sta., is the son of Adoniram Judson, the first American missionary to Burmah. Dr. Judson came to New-York five years ago and sought his field of labor in the lower part of the city among the poor and with the chasses who suffer most from the impositions and with the classes who suffer most from the impositions of that species of business men that Mrs. Helen Campbell has described in her stories. The results of his labors on the West Side have been peculiarly gratifying and the worldly condition of these who have come within the influence of his church institutions has been highly improved. He believes that spiritually they have been elevated also. A summary of Dr. Judson's views is here

"The people of New-York appear to be better off than they were five years ago. Still circumstances are sad enough. There are more want and misery and ignorance than are good for society. Unless one knows full well the prospects of our finally being successful and has ab-solute faith that Jesus Christ is working to raise mankind it is no wonder that the thought sometimes rises that the chasm between rich and poor will grow wider and deeper more rapidly than the bridge will rise which Christianity is building to

span the division.

"An untutored working woman or man who tolls hard and long for what will buy but little of life's needs, who has seen congregation after congregation leave the lower districts of our city because fashion is retreating northward before the advance of business, and it is not considered pleasant or in the best form to maintain a church in a region whose private houses are being gradually trans-formed into tenements, any hard-pressed wage-worker not blessed with strong faith in God, who has seen Christianity moving out of his neighborhood to the precincts of wealth, and the churches dying, as it were, before his eyes, is apt to feel somehow as if Christianity were deserting him, as if, because there is a deep snow-drift in front of my door, I should infer that there is deep snow all over the plain. His belief in a good God, in a providing Father. seems to weaken, and we must not be surprised that doubt, at last, supplants faith and atheism grows. So come despair and hopelessness, carelessness and improvi-dence. So too follow ignorance and intemperance, brutal-ity, pauperism and crime. I realize sufficiently the extent of the misery of the day. The social problem is vast and springs from a multitude of causes. It is complex. It has taken a long time to crystallize the conditions of the rich and the poor into their present awful form, and we must grant that it will take a long time to dissolve the structure and form a new and better crystalization.

laws may soften the hardships that the poor now have to undergo. Enactments from Albany or Washington will probably be made to reach as far as possible the avair-cious men who cheat the helpless employes. I have no objection to such attempts, rather I would urge that such efforts be made; but after all, when you have looked at the monstrous evil on every side, the best plan of amel-ioration that can be offered, the surest method of striking at the root of the entire wrong, the only scheme of per-manent cure, must be found in the practise of Christ's doctrines by all elements of society. Character is the parent of comfort. There is no founda-tion for character but the teachings of the Christian religion. The rich must have that character as well as the poor. You say that it is hard to get such a character into oppressive shirt manufacturers, but I believe that if we can build up the character of the poor and give to the community generally that kind of character which alone can bring comfort, that then either the hard hearted employer will yield to the ever-increasing power of soften-ing religion, and know a new character in himself, or that shamed by the rest of society he will cease his unright-

cous extertions from the poor.

"This character which alone can bear comfort must be built up by the church. The church must befriend the poor in order to gain their attention to her teachings. And no more perfect philanthropic machine can be de-vised by the mind of man than the network of churches that embraces and covers Manhattan Island. Each church which is really a church of Christ is a group of His disciples and in it is the cementing force of human His disciples and in it is the cementing force of human society. But all churches don't seem fairly to represent Christian Christian Christian Represent Christian Christian III in the casson against Him to cater to any one class. Too often we form a kind of social club, in reality a specimen of organism with a thin veneering of Christianity. The caste spirit which places almost all the rich and strong churches above Fourteenthst. In this city also places the two great classes of society on opposite shies of an ever-widening chassin. Lase proaschildren on sunday afternoons we are playing at charchegoing, and fail to buch with a healing hand the great social sores. I know there are some wealthy course. the full effulgence of illumination.

ANNIVERSARY OF A BAPIIST CHURCH.

The Lexington Avenue Baptist Church, at Lexington-ave, and One-hundred and-eleventh-st., celebrated its eighteenth anniversary yesterday.

nucleus around which should gather the richest and the poorest in a common brotherhood, such a brotherhood as would create a social atmosphere anfavorable to the greed of the manufacturer was wound commit petty larceny upon the weak sewing woman.

But still there is enormous work to do among the rich. The poor can't go to them as well as the rich can come to the poor. If the rich and the poor are to meet together for the worship of God it must be it the poor man's territory. For money is requisite to becomedon. Intrough a consciousness that it is wrong to rob the working woman and the workingman and through the rousing or a puone opinion which shall prevent such contemptible acts, the rich must be compelled to cease oppressing their mired laborers. And in an this christs leachings must be the chief instrument of reform. So the chirches must be at work. There should be more who would cover the field and labor as St. George's is doing under Dr. manusiorus wise and energetic lemiership. More christian families might with profit take up the cause and each betriend a single tability. Lot one and all they should not live a single actian in money where it is possible to furnish a man or woman work and let the needed money be carned. The aim should be to help so that the nelped one may thereafter depend upon self-help. I am convinced that if every Christian influence were worked for all that it is worth there would be agrand general upinting from the very bottom which would so effect society that solutions of commine problems would be more easy; the approach to a more perfect and equitable adjustment of social conditions would be smoother; there would be more brotherbood and the drift would be stronger toward Christ's socialism of the present day in that it says 'what is mine is thine,' instead of saying 'what is thine is mine.

"All those bridges would see that the country and towns are pleasuit places in would be decreased and properly distributed. The causes of flerce competition leading to the grinding down of the

A BIG CO-OPERATIVE CONCERN PROPOSED. MR. FRENCH MAKES A SUGGESTION WHICH HE SAYS MRS. CAMPBELL SHOULD CARRY OUT.

Police Commissioner stephen B. French has read with deep interest the accounts in THE TRIBUNE of the hardships endured by the working-women of the city. In pendering over the subject he came to the conclusion re-cently that little help could be given to the women by the

State Legislature.
"I cannot see how law can regulate the price to be paid for garments," he said, " and all that the Legisla-ture could do would be to help prevent the robbery of women's wages. If the law at present does not make it possible for the authorities to punish the men who cheat the women out of their just earnings, it will be an easy matter to amend the law. The best plan for helping the poor women is one which my wife suggested to me, I think. That plan in effect is to establish a grand co-operative concern for the manufacture and sale of all articles of underwear. Let there be one big bazar for white goods and let the profits of the sales be divided fairly among the women who make the goods and the women who sell them. I feel confident that most people of means who sell them. I feel condent that most people of means as well as those who are not in actual want, would support such an enterprise and be willing to pay more for the articles than they would need to pay at the bargain counters. This city contains more really kind-hearted people to the square rod than can be found in any other city of the globe, and all that is needed is to have their sympathy awakened and to give them an oprectunity to show it. Once let it be made clear that the working-women's interests demand the support of a co-operative store and that place will have almost a monopo-

are some apparent difficulties in the way of such a plan-such a co-operative concern cannot be started without a great outlay of money in the beginning, it will be said. That is true enough, but the money can be had for the asking. Does any one doubt that the wealthy, high minded men and women of this city will bestate to advance enough money to put the sewing-women in the way of earning fair wages. Two hundred thousand dollars could be raised for such a purpose in ten days, and if more was needed it would be ready in time to sustain the work. The amount needed for renting buildings, providing fixtures and buying cloth and other materiais in bulk would not be as large as some persons imagine. Once start the concern

and in business would so on increasing. But people will sak who is going to ease the ball rolling and guide it afterward in the right direction. There ought not to be much doubt on that subject. Let the gifted writer of the articles on 'Prisoners of Poverty' make the call for means to start the enterprise, promising to direct it afterward in the interest of her unfortunate daters whose cause she has taken up so nobly. She has already won the confidence and admiration of the reading public and an appeal from her will meet with a prompt and generous response. Her acquaintance among the toiling women will enable her to eslect capable forewomen to direct the various branches of manufacture in the enterprise. All she would need to do would be to assume general charge.

"One rule in the employment of sewing-women should be observed, I think, after the enterprise is fairly started. Preference should be given to the women who are compelled to support families and who are not able to leave their homes to engage in domestic service. Young women who are not bound to their homes by care for relatives should be encouraged to perform housework, and the notion that such employmentia degrading should be got rid of as quickly as possible. It would be necessary to keep our of the concern all foolish girls and women of had character, and it would be well if some society of ladies would undertake to investigate the condition of the women employed from time to time. Difficulties in details can be met and overcome as they present themselves. I have faith in the co-operative plan and hope to see it adopted."

SOUND SUGGESTIONS BY DR. VIRGIN. THE CHURCH SHOULD SYMPATHIZE WITH WORK-

ING YOMEN—HOW IT MAY HELP THEM.

The Rev. Dr. Samuel H. Virgin, of the Pilgrim Congregational Church in Harlem, has expressed his personal interest in Mrs. Helen Campbell's coutributions to The Tribune on "Prisoners of Poverty."

With Mrs. J. S. Augur, he has given much personal atten-ING WOMEN-HOW IT MAY HELP THEM. tion and labor to the work and progress of the Industrial Mission of the church, which has been maintained by it for many years. He said :

Mission of the church, which has been maintained by it for many years. He said:

"The painful facts which the stirring articles of Mrs. Helen Campbell have brought to the attention of the public have long been known to those who have interested themaelves in the condition of the workingwomen of this city. Many a cheek has finshed and hot words have leaged to the flys of the housest and the true at the rectal of the dastardly acts of the hard-hearted and penurious employer. But a sense of powerlessuess to remedy the evil has made some wish for a Peter the Hermit to preach a crusade for the rescue of ensiaved womanhood. There can be no questioning the truthfulness of the facts presented. The slees of the Woman's Protective Association, which, with kindred organizations, has my profound sympathy, will furnish enough detail to stife every objector. New-York is justly to clebrated for its noble business men. Their character and their conduct are above reproach. But there are some men and women in business too mean to live, too cruel to be called human, too savage to be toleraried in civilized society. Their elegant homes are built and furnished out of the misfortunes of the needy.

"If the Church of the Lord Jesus thrist does not sympathize with the unioritumes of the needy."

"If the Church of the Lord Jesus thrist does not sympathize with the unioritumes and lift her voice against the bratal oppressors, she is unfaithful to the name she bears. If she does not make vigorous effort to add in securing justice for those who come within her sindow she is worthly of rebuke. If she does not strive to prevent the evils by wise provision in instruction as well as in solemn warning, she is open to severe criticism. There should be a committee of wise and large-hearted men in every church specially charged with this important responsibility. There is a National excense. If appears in many parts of the National body. The easiest way to deal with it is to scratch the affected part. This is the wish and the work of the Socialis

as a means of rener and sold girls.

"It is stated that of 870 girls arrested in one month and the state of t

girls.

"It is stated that of 870 girls arrested in one month and brought to one police station in Chicago only 130 knew how to sew or do housework, and none had learned a traile. Early shift-leasness lies at the basis of incompetence, which is the parent of want and discouragement. Let the hadastrial sensol become an adjunct of every church, where free instruction is given, and then the brutal employer can be left or shunned, for other work can be undertaken. Intemperance is the cause of much reported misery, but inability to do anything well is the occasion of empty hands, empty peokets and vicious lives.

"While women justly cry out against many employers, they must carefully examine their own work and gauge their ability, and it themselves for hister and better positions. They must not overvaine their lator. Meanwhile, also, it is the duty of society to see to it that the known oppressor of the hireling in her wages has none of their patronage. Too many are giad to buy articles at a price far below their value without a question or a thought beyond the price. There ought to be a conscience in the parronser as well as in the seder. The virtuous tirale in the parrons odset by the eager and happy securing of a price at the store. When public scatiment sustains openly every workingwoman in maintaining the right of prompt payment and just wages for her tool, the impust employer, who is always a coward, will either may properly or so out of the business. When there is larger charrily for the peorly clad, not in the purse only but in the heart, so that association shall be more frequent and class distinctions be broken up, an almost trestatible help will be furnished the wage-workers to oppose successfully all unjust oppression. And this must begin in and be footered by the Church.

resistible help will be furnished the wage-workers to oppose successfully all unjust oppression. And this must
begin in and be fostered by the Church.

"At every point of the solution of the difficulties of
modern society we are forced back to the work of the
Christian Church, which is educative, stimulative and protective. It does not exist
simply for the world beyond, but for the
life that now is. Her pulpits should ring with no uncertain sound. Her members should act with no faltering
apirit Christ must again be seen in this Church before
Zaccheus restores four-fold, or before the money-changers
are driven from the temple precincts.

Zaccheus restores four-fold, or before the money-changers are driven from the temple previncts.

"It will be a great bleasing to hundreds of poor distressed women when domestic service shall lose its present memal relations, and the old word 'help' take the place of servant.' Till that is done we cannot blame intelligent, worthy girls who refuse to be trodden under the feet of those who are their inferiors in all but earthy possessions, by submitther to their handly dominou. How many Christian families in New-York invite the domesties to family worship! Yet in many Southern families even the slaves were present when God was worshipped. Judgment must begin at the House of God. Many holds must fall before the stapendous wroms which this question discloses is righted. But an the we society combined are no excuse for a failen beath is better than debauchery. Rose Haggert being a heroine, and the pathos dies out of the stellar years to sin. Better starvation for herself children than the sailor's sin-purchased money."

FOOTBALL AT YALE.

HISTORY OF THE GAME-THE CHAMPIONSHIP NEW-HAVEN, Dec. 12.—The history of football at Yale

covers a period of nearly half a century. The first stages of the game were of a very unscientific character. In 1840 there was a football contest between the whole Sophomore and the Freshman classes which partook more of the nature of a rush than of the scientific game played in later days. This same was held on the city green be-fore an admiring audience on the State House steps and was continued as an annual event until the city in 1858 prohibited the use of the green for this purpose. The game then died out and was not heard of again until the fall of 1871 when it was revived by the classes of '72 and 73, who were unusually active in all kinds of sport. During this year, numerous class contests were held and the next fall the Yale Football Association was formed. Rules were adopted and challenges issued. In all of these contests Yale came out successful, and the next year at her suggestion the first Inter-Collegiate Association was organized. It adopted substantially the rules of the Yale Association of the year before. Some of these differed widely from the rules of to-day. Piayers were not allowed to pick up or carry the ball and no one was permitted to use his hands to push or hold an adversary, while rules for off and on side play were not thought of. The teams consisted of twenty men each. Besides beat-The teams consisted of twenty men each. Besines nearly ing all the colleges in the Association. Yale defeated a team of Etonians by two goals to one, although compelled to play with eleven men and under Rugby rules.

In 1874 Yale was again champion, losing but two goals

during the season. In one game with the Columbia stu-dents a goal was made in 40 seconds. In 1875 Yale for the first and only time was defeated by Harvard by a score of four goals and two touch-downs to nothing. The following year Yale defeated Harvard, Columbia and Princeton. In 1877 the wearers of the blue scored 21 goals and 84 touch-downs to 0 for the opponents. The next year saw the rules greatly improved and the number of men limited to fifteen. Yale beat Harvard but Princeton defeated both teams and won the championship for the first time. Princeton also claimed it the next year on the ground that she had not been defeated by Harvard or Yale. In 1880 the rules were again revised the singly system introduced and the team limited to eleven men. At this time safeties were counted but not scored against a team. For this reason on account of the eleven men. At this time safeties were counted but not scored against a team. For this reason on account of the famous "blocking" tactics at Princeton, the champion-ship was greatly in doubt, but was finally awarded to Yaic as sie had made but five safeties and Princeton eleven. In 1881 this difficulty was remedied and for the next two years Yaic kept the championship, in the latter year scoring 52 goals and 15 touch-downs. The contest between Yaic and Princeton was remarkably close, the final game on the Polo Grounds in New-York being won by Yaic by a score of six to nothing. The touch-down from which the goal was kicked was made by Peters, captain of last year's team. In that year was developed probably the most phenomenal kicker who ever played footbail. Moffat of Princeton is of course referred to. In the game with Harvard he kicked four goals from the field, but in the Yale game was prevented from scoring by the superior playing of the Yaic rush-line. In 1884 occurred the famous contest with Princeton which was technically called a draw game. Last year Princeton defeated Yaic on the latter's grounds by the score of 6 to 5. The touch-down that gave the Jerseymen the game was made by Lamar after the longest and most beautiful run ever seen on a fout-bail field. This year Yaic met was made by Lamar after the longest and most beautiful run ever seen on a fout-bail field. This year Yaic met was made by Lamar after the longest and most beautiful run ever seen on a fout-bail field. This year Yaic met antibugh the Inter-Collegiate Footbail Convention subsequently decided that according to points made Yaic should have the championahip.

One thing has been settled this year and that is that the deciding game for the championahip must be played on neutral grounds and with a neutral referce. Yaic men have good reason to feel proud of the work done by their tean this season. The eleven has participated in ten games and has scored 689 points to 4 made by opponents; 104 touch-downs have been made from which watkinson has

SCENES AT THE COLIN CAMPBELL CASE. From Mr. Pater's World, London.

In a rat-pit when he was surrounded by an array of course.

In the phrase is not a bad one for some of the country in thir. Street's Phases of Justice, having repeated with the country of their size. The extresses a wave many repeated with the way of some many country, when the Colin Campbell case became. Ledy Colin Campbell arrayed by the main strand entrance a few minutes after 10, in company with her rather and nother, her bryther and he wife, Lady Miles and three other friends. In the Great Hail, to when the convenience of the bar and of little and there other friends. In the Great Hail, to when the convenience of the bar and of little and the work her convenience of the bar and of little and three other friends. In the Great Hail, to when the convenience of the bar and of little and the series of the fleed family could not easily be got together. Ledy Colin Campbell's Lather is an aristocratic version of Mr. Glastone: Lady Miles was well known as "the Venus of Miles" in her younger (are, and is the Venus of Miles in her younger (are, and is the Venus of Miles in the younger (are, and is the Venus of Miles in the younger (are, and is the Venus of Miles with. Lady Colin lime colored very many of the spenial of the younger (are, and is the Venus of Miles with. Lady Colin lime colored very many of the spenial of the younger (are, and is the Venus of Miles with. Lady Lady Colin, her friends, brished was more than half filled by Lady Colin, her friends, brushing against them in the narrow pathway, to a seat at the other end of the bench, in company with his anchoners of the building from Careyst-leasure in court a few minutes later, he walked in front of his wife and her friends, brushing against them in the narrow pathway, to a seat at the other end of the bench, in company with his ancillettor. Lord Archithald Campbell arrived about the same time, but he was refused access to that part of the court, and was placed in the gale and the free was placed with the anomaly when her free was a seat of the case of the In the Coloridge case Mr Adams described himself as in a rat-pit when he was surrounded by an array of consel. The phrase is not a bad one for some of the courts in Mr. 8 rest's Paince of Justee, having regard simply to their size. The extreme awkwardness of the want of

GRAIN AND PRODUCE MARKETS. FEATURES OF NEW-YORK DEALINGS.

Wheat still seems to be safely within limits at which the price does not restrict the foreign inquiry. On Siturday the export demand was revived and 240,000 bushels were purchased by suppers. The cash market is up fully \@\u00e4cent. mates of a heavy increase in the visible supply statement due to-day, the bears were able to break the options & 2% cent but the improving export demand and cable advices reflecting harlong strains to the lowest points. Realizations compelled a recession near the close, but the tone was steady with December options up & cent at 90 and the others & better at 90

May \$6.75.

The recepts of grain and noor on Sainriar at New-York, Philadelphia, Baltimore and Boston were as follows: Wheat, 107,305 dualiels. corn, 92,419 bushels. cotta, 63,750 dualiels. total grain, 266,087 dualiels. cotta, 35,825 barrels. At Chicago, Milwankee and St. Louis the arrivals sers: Wheat, 156,339 dualiels. 21,357 dualiels. duality folial grain, 521,327 dualiels. dour, 24,313 barrels.

THE TRADE IN CHICAGO.

ao pour and small that they did not weigh over 150 pounds. But pork declined 20 cents a barrel and fard declined as 6 15 for Jenuary. It is believed that the targe boilings of pork bought by Jones, McCormick & Kennett, aggregating, possibly some 70,000 barrels, have been sold form is said to be on the way down, too May closed at 44743% cents to day. The receivers are said to be extraging their cours now. The movement is already large and corn a specialistic say that it will be much larger next month. Last year February was at the time at '9 cent discount under Jamary. Yes ierday February was at '9 cent discount under Jamary. Yes ierday February was at '9 cent of premium, a most extraordinary circumstance to the minds of speculators familiar with the methods of the corn pil.

THE SUNDAY TRIBUNE.

In yesterday's issue of THE SUNDAY TRIBUNE General Badeau told of Grant's travels in Switzerland and elsewhere; Mrs. Helen Campbell related The Irue Story of Lotte Bauer: General McClelian's book, Mr. Howelis's new story and THE TEIB-UNE Book of Sports were reviewed ; Z. L. W. wrote of Grant and Sumper and the English Mission : Paris letters were about Barning a Witch, and Sir Charles Duke: On Trial was a capital English love story; other conspicuous features were The Mining Bubble Burst, Art News and Comments, Topics in Leading Cities, Washington Gossip, Current Auecdotes. The Theatres, Unpublished Poems of Sheiley, Pulpit and Pew, Dr. McCosh on Football, Training State Troops, Stories About People, Groups in Public Places, etc. Leading news topics

Forzign.-The news in London; Mr. Gladstone's denial deemed tardy and halting. = M. Gobiet's atchwork Cabinet. == The case against John Dillon = France and England in Egypt. The Campbell divorce surt ____ Cutting's colon-

ization scheme.

Congr. ss. - Bill passed the House forfeiting the land grant if the Ontonagon and Brule River Rati-

Domestic.-A constitution adopted and officers elected by the American Federation of Trades in Commbus. = Fire and loss of life in St. Louis; explosion and fire with lives lost in Boston. Luscussing Federal appointments in Maine, Smuggled jeweis serzed in Chicago. = Hydrophobia without a cause reported in Ch cago, === The cases against Parson Lowns and Yrs. Taber withdrawn in Beston. = Defending the railroad pooring system in Chicago. == Attempting to cross Niagara River on foot. ==== Controller Tren-Loim's reply to the New-York bankers concerning Mr. Scriba's removal. ___ The randerings of the a'leged defaulter Gill of Pittsburg.

CHY AND SUBURBA" -Interesting testimony in the McQuade trial; the defence bewun. - Plans to tridge the East River again. ___ Dr. McGlynn rtill in the city. ___ Justin McCarthy lectured in Brooklyn. == Raymond R. Livermore turied. = ifr. Heron-Allen's third lecture. — Cars and an engine wrecked on the elevated road. — Two boys s'ole a check for \$19,700. ____ Gold value of the legaltender silver dollar (41212 grains) -40131, per onnes - 17.15 cents. Stocks active and lower, making some good recoveries and closing steady.

Copies may still be had at the office or by mail.

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COTTON MARCETS-BY PELEGRAPH. COTTON MARK CIT--87 FELSGRAPH.

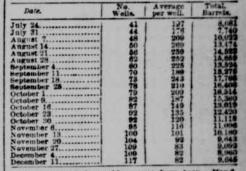
LIVERPOOL Dec. 11.—12:30 p. m.—Business good at unchanged rates. Middling Uplands, Sight, do. Orteans, Sight. Saics—12,000 bales, uncluding 1,000 bales for speculation and export. Receipts—3,300 bales, all American.

Futures steady. Uplands Low Middling claus. December delivery, 5 12-64d, also 5 13-64d, do. December and January delivery, 5 13-64d, do. January and February and January delivery. 5 13-64d, do. January and February and January delivery, 5 13-64d, do. January and February and March delivery. 13-64d, also 5 15-64d, do. July and March delivery. 5 13-64d, also 5 18-64d, do. July and June delivery. 5 13-64d, also 5 18-64d, do. June and July delivery. 5 21-64d, also 5 26-64d, do. Juny and August delivery, 5 24-64d.

There were no tenders for deliveries at to-day's clearings.

2 p. m.—Cotton.—Futures closed steady. Uplands Low Middling clause, December delivery, 5 15-54d. sellers; do December and January delivery, 5 14-54d. value; do January and Fobruary delivery, 5 14-54d. value; do January and March nelivery, 5 14-54d. buyers; do May and June and May delivery, 5 16-54d. buyers; do May and June delivery, 5 21-54d. sellers, do June and July delivery, 5 25-54d. sellers, do June and July delivery, 5 25-54d. sellers, do gust delivery, 5 25-54d. sellers.

well still is eighty-two barrels. Considering the slow penalty of the drilling in this field, it is reast to assume that the production will not be sustained above 10,000 barrels a day for any length of time. The of the gauges of the Washington district on the date cated were as follows:



Since last siving the weekly gauges have been: May 2, 3,380 barrels; May 15, 4,539, May 22, 5,497, May 29, 8,866 June 5, 8,600, June 12, 10,924; June 19, 7,545 June 26, 8,922; July 10, 6,477; July 17, 3,608.

The failing of in the production of the older fields is reflected in the size line runs reported this month. For the first nine days the excess of deliveres was over 150,000 barrels, a rate which, if continued, will effect a reduction in net stocks this month or about 500,000 barrels. From December 1 to 9 (charters to the 10th) the figures are as follows:

Runs Deliveries. Excess dely's Charters.

A complete revolution in the speculative situation was effected hat week in oil, and at the close prices were nearly 14 cents per barrel below the last quotation of the preceding urday. The market opened with a continuance of the reac ary tendency noted at the close of the week before; but

Week ended Nov. 27. Dec. 4.
Opening 74% 75%
Highest 74 77%
Lowest 74 77%
Final 21,105,000 23,025,000

BRADFORD, Ponn., Dec. 11. -Crate Ott-Vistors: Transit Certificates opened at 68% unit closef at 67% sichest price, 68% chearances. —— carrets.

EUROPEAN PRODUCE MARKETS.

CATCASA.

A.TWERF, Dec. 11.—Petroleum—Pine cale American, 17 francs 12's centimes cald, and 17 trancs 25 centimes sellers.

Wilcot's Lart closest at 43 trancs 75 centimes set 107 shoet.

BHEMRN, Dec. 11.—Petroleum, 6 marks 55 prienning.

Wilcox's Lard closed at 34 marks 00 preunings per 110 S,

LIVE STOCK MARKETS BY TELEGRAPH. BUFFALO, Dec. 11.—Cuttle-Receipt last 24 hours—2.091 head total for week thus far, 13.125 sead for same time last week, 9.905 head; consigned through 128 cars of which 20 New York, 37 cars for mais; market decimed 15.9 25c. from last Monday. Common to fair, 55.94, good to chance anyping, 84.25 a4.50; export grades, 84.00 24.80; shockers and feeders weak; fair to choice \$2.75 a3.40; all offerings

SPIRITS OF TUPENTINE.

PEORIA. Dec. 11.—Corn—Quiet. High Mixed 35 yes, No. 2 Mixed 35 yes, 25 has been 36 yes. No. 2 Mixed 30 yes, No. 2 Mixed 31 yes. Receives—Corn 2 4 900 susin, oata 3 yes, 1000 bush. Shipmonts—Corn, 3 000 bush. oata 3 yes, bush. : Rys 1,003 yesh.

Can consumption be cured? Yes. One man ered the laws of gravitation. One man entry divirtue of vaccination. And one man after years and reflection has discovered the cure for constitution of "botto" "botto" and get Dr. Pierce's "amphi consumption. Address, World's Dispussary M.

Whittier's beautiful balled cortains a tom many carea and sorrows which was prain of a wile and nother. Thousands wanen have found Dr. Pierce's "Paver narvellous recuperator of wasted strongted on the control of the property of the control of the